231 [556] ("agabba") to an important "great man", perhaps to become a "client" in his retinue for protection.

[775] In religious life, the old peasant can arrange for the peace of his soul after death by giving a cow to his Confessor or to the "qēs gabaz" the administrative priest of the parish church, to have masses recited. In criminal [682] law, a murderer in the remote rural areas can still save himself and even prevent a long and bloody feud between families, if he can borrow enough cattle, in addition to his own, to pay "blood-money", in cows, to the kin of the victim, the agreement witnessed by the presence of a "cheqa shum", a judge, or a priest, preferably all three. Thus there are some aspects of the cattle pattern that are reminiscent of a tribal, semi-nomadic, rather than settled territorial social organization. This becomes emphasized during the upland trek in the rainy season.

233 Though entrusted to youngsters, care of cattle is obviously a task requiring responsibility. Cattle is not taken out until one hour after sunrise, about 7 A.M., when the dew has dried. During the hot dry season, cattle rest under umbrella trees and other shade from 11 A.M. to 4 P.M., so that the grazing period away from the hamlet is not long. Before dusk, by 6 P.M., they are taken into the hamlet enclosure or corrall, or even into the hut, for hyenas may come early.

The cash value of cattle is low, primarily because of the distance and poor transportation to world markets. [281] The hides, a major export item, are of low cash value because this type is not tanned, merely sundried, and "book-folded" for export.

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that you are heartily sorry that it happened, I do not reckon that you are further liable in the crime of sacrilege, than if the wine had not been consecrated at all. You are to humble yourself, and sincerely regret that so irreverent an accident happened in your hands, and in your time; but as you did not intend it, and could not prevent it, the consequence of an accident, where inattention is exceedingly culpable, will be imputed to you, and nothing further."

The priest declared to me, with great earnestness, that he never did believe that the elements in the eucharist were converted by consecration into the real body and blood of Christ. He said, however, that he believed this to be the Roman Catholic faith, but it never was his; and that he conceived the bread was bread, and the wine was wine, even after consecration. From this example, which occurred merely accidentally, and was not the fruit of interrogation or curiosity, it appears to me, whatever the Jesuits say, some at least among the Abyssinians do not believe the real presence in the eucharist; but further I am not enough informed to give a positive opinion. To follow this investigation more curiously would have been attended with a considerable degree of danger; and therefore I have stated my only means of knowledge, and leave my readers entirely to the freedom of their own opinion, and to after inquiry and information.

The Abyssinians are not all agreed about the state of souls before the resurrection of the body. The opinion which generally prevails is, that there is no third state: but that, after the example of the thief, the souls of good men enjoy the beatific vision immediately upon the separation from the body. But I must here observe, that their practice and books do both contradict this; for, as often as any person dies, alms are given, and prayers are offered for the souls

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of those departed, which would be vain did they believe they were already in the presence of God, and in possession of the greatest bliss possible, wanting nothing to complete it. "Remember," says their liturgy, "O Lord! the souls of thy servants, our father Abba Matthias, and the rest of our saints, Abba Salama, and Abba Jacob." In another place, "Remember, O Lord! the kings of Ethiopia, Abreha, and Atzbeha, Caleb, and Guebra Mascal." And again, "Release, O, Lord! our father Antonius, and Abba Macarius." If this is not directly acknowledging a separate state, it can have no meaning at all.

I have already said, that the Agaazi, the predecessors of those people that settled in Tigre from the mountains of the Habab, were shepherds adjoining to the Red Sea; that they speak the language Geez, and are the only people in Abyssinia in possession of letters; that these are all circumcised, both men and women. The former term, as applied to men, is commonly known to every one the least acquainted with the Jewish history. The latter is, as far as I know, a rite merely Gentile; although in Africa, at least that part adjoining to Egypt and the Red Sea, it is much more known and more universally practised than the other. This I shall call *excision*, that I may express this uncommon operation by as decent a word as possible. The Falasha likewise submit to both.

These nations, however they agree in their rite, differ in their accounts of the time they received this ceremony, as well as the manner of performing it. The Abyssinians of Tigre say, that they received it from Ishmael's family and his descendants, with whom they were early connected in their trading voyages. They say also, that the queen of Saba, and all the women of that coast, had suffered excision at the usual time of life, before puberty, and before her journey to Je-

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heaven, *samāy*, the abode of supernatural beings and the souls of the dead. The earth is seen as flat, though some believe its shape to be square, others think it is round like a disc, and still others imagine it to extend without limit. That the terrain of Ethiopia is so obviously not flat is explained by reference to the great flood, after which the parts which dried quickly became highlands (*dēgā*), the parts slow to dry becoming lowlands (*qolā*). The peasant explains the greater heat of the lowlands by saying that they receive less wind than the highlands.

Beneath the earth's surface is an obscure area called *maq*, a depth to which the bodies of evildoers drop after burial. There is also a large subterranean ocean, *weqniyānos*, into which all the rivers and lakes on earth descend. The earth itself is held up, according to some, by a Y-shaped piece of wood; according to others, by two serpents; still another view is that no support is needed other than the will of God, as the saying indicates:

> Ay, My God! Lord who stretched forth the heavens without a pillar, and the earth without tent-pegs.

The rotation of the sun *above* the earth causes the alternation of night and day. The imagery of this rotation is that of someone going home at night and coming out in the morning. Attitudes toward the sun are quite ambivalent. The sun is appreciated for dispersing the morning chill and for causing seed to germinate, but it is feared as a source of sickness and death.*

The moon is highly regarded, which is probably a vestige of pre-Christian moon worship. At the Ethiopian latitude the moon is functional, for its bright illumination facilitates night travel, especially desirable in the hotter regions. Beyond this, the moon is considered a powerful agent. It is chief of the sky, commander of an army of stars and it is the force which causes crops to grow after the sun has brought forth seedlings.

In the heavenly realm there are two regions located on either side of God's dwelling-place. To the right is an area where good souls repair for an eternity of ease after being judged shortly after the death of their bodies. Known both as the "kingdom of heaven" and "paradise"—terms which refer to quite different spheres in the Orthodox cosmology but are fused in the vulgar mind—it is regarded as a home where food and clothes are plentiful and freely distributed. To the left is the place where wicked souls are taken by the devil to be scorched eternally in the fire of Gehenna, also called *Si'ol* (again a fusion of concepts which are distinct for the learned). This treatment of the damned is made worse by alternate dippings in icy water, though some believe that the wicked souls get a respite from their tortures on weekends.

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* The TAT's revealed a great dread of the sun; nearly every respondent interpreted one or another of the cards in terms of the sun's dangerousness.

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As for the beginning and end of the world, all Amhara believe that the world was created at one time by the will of God. When the eighth millennium arrives, moreover (A.D. 2508), God will bring about a major upheaval, either destroying the world completely or, as others believe, turning it upside down. According to the latter view, all those who live at that time will perish, while those who died first in the world's history will return to life, to a time of renewal, when a little grain will go a long way and the milk of one cow will nourish a multitude.

The Amhara peasant's view of nature is matter-of-fact. There are a few traces of animism, such as the association of certain kinds of trees with holy places and the belief that whatever is planted on the monthly commemoration of Christ's birth will dry up and die. There are a few touches of aesthetic appreciation, such as the peasant's wonderment over a remarkable view when it is thrust upon him and his desire, when feasible, to locate his home in an attractive locale. But there is certainly no idealization, religious or secular, of the great outdoors. The peasant much prefers to get out of the bright sunshine and rest in the dark, smoky interior of his hut. When he sits gazing over the hills and slopes of his gorgeous country, he is probably counting his livestock or noticing how the grain is growing.*

The Amhara peasant's life is so much a part of nature that he does not view it as a separate category of experience; there is no word for "nature" in his vocabulary. Nor is there a sense that the things of nature have minds or laws of their own. Nature is simply the passive agent of God's rewards and punishments; for example, the man who fails to keep the Orthodox fasts will find that his crops are ruined.

For his part, the peasant's adjustment to nature is a straightforward practical one. He has no drive to conquer or to be master over nature; he has no inclination to fuse or lose himself in nature; he has no need to keep nature in equilibrium through a system of rituals. His perception of natural objects is in terms of what will assist or hinder eking out a subsistence. The farm animals are his friends, and must be taken care of properly or else they will die and he will be without their help. The wild beasts are his enemies, and they must be guarded against or else they will eat his crops, his livestock, or himself. The fields must be plowed at the right time each year or the bins will become empty, and knowing the right time depends upon a sufficient knowledge of weather to judge the coming of the various kinds of rain.

Thus, the motif in the Amhara peasant's orientation toward nature is to get what one can out of what nature readily provides, neither neglecting one's responsibilities to keep things running as nature requires, nor inflicting any

* All the TAT respondents interpreted card No. 4, showing two men sitting on a ridge overlooking a natural panorama, in terms of taking care of the grazing animals and becoming wealthy.

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with the saint for whom it has been named, and personalized. The extent to which the ark is regarded as human is shown by the following remark of a peasant who looked at the picture of a church on a TAT card and explained: "When the ark has been given incense, it will be happy. . . . If this church is given a new roof, the ark will be very happy and give *ïnjarä* to the people."

The saints and the *tābot* which represent them are the objects of much veneration and prayer. They figure so prominently in the Amhara's outlook that at times they appear to be on a par with *Egziābhĕr* himself. Two differences may be noted, however. The saints do not take the initiative in interfering in human affairs, as does *Egziābhĕr*, but intervene only when appealed to. Their function, moreover, is that of protecting and healing spirits; it is not their portion to administer the punishments which *Egziābhĕr* inflicts on those who disobey the religious laws, though they may mete out punishment to someone who breaks a vow he has made to them.

Malevolent spirits, on the other hand, do intervene in human affairs without being invited. Of the evil spirits, the devil—known as *Diabolos*, *Sayṭān*, or *Agannent*, which are names of different spirits to the learned but counted the same in the peasant's mind—is the most powerful. He is imagined as a dark, Negroid type, the least favored sort of racial stock in Ethiopia. He dwells in deep waters, woods, and caves, and likes to roam about at noon and at midnight, especially near dirty places. Amhara avoid going near a lake or pool known to harbor the devil, for fear of being pulled in and drowned. They likewise stay away from dirty places at noon, for fear that he will make them sick. The devil brings epileptic fits. He tries to push people into fire. He also tries to harm human beings by tempting them to some misdeed—stealing, murder, getting drunk—and then have them suffer the consequences. Finally, when the human soul appears for judgment after death, he strives to gain possession of the soul and put it into the fire. Sometimes he is pictured as chewing the souls he manages to obtain.

Despite his inimical gestures toward the human race, the devil is respected as well as feared, for he has much power. Many peasants pray to him for this reason. In time of sickness some choose *Sayṭān*, rather than (or in addition to] *Giyorgis* or *Māryām*, as the one to whom they pray and make promises. On New Year's Day, Christmas, and Easter, prayers to *Sayṭān* are surreptitiously repeated in many quarters. One of these prayers runs: "My lord, bring me through the year. Guard me. If you keep me this year in peace and bring me through the year, I will give you more." Certain individuals are on especially good terms with the devil. They pray to him often, and he visits them from time to time and does favors for them; they are his "friends." When such a person dies, his son often continues the relationship.

Another kind of spirit producing ill effects is the *zār*. *Zār* spirits are of